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FOURIER'S VIEW OF COMMUNISM.

"IPSISSIMA VERBA."

THE article in our last issue, "What killed Brook Farm, and Who?" represents Fourierism as essentially antagonistic to Communism. Can this statement be verified? Let us see:

In the first place, we call attention to the fact that Communism formed no part of Fourier's grand scheme. The word is not found in his "Table of the Course of Social Movement," with its "Order of the Creations," and "Thirty-two Periods," extending through eighty thousand years.

Secondly, we call attention to the fact that Fourier takes great pains in his writings to exalt individualism and decry Communism.

Thirdly, we refer to the fact that T. C. Leland, noted as a brilliant lecturer and writer on Fourierism, makes Fourier responsible for a formula which expresses the bitterest enmity to Communism. He says:

"Fourier must have heard of the Communists if not of the Shakers; for one of his most memorable sayings is, '*Communism is the grave of individual liberty.*' I know the statement made a great impression on me, and I thought it was all so till I studied the subject with a wider view, and saw that human relations were possible, with wealth so abundant or so easily created, and the sentiment of fraternity so deep and so well regulated, that individual liberty need not be in any way abridged."—*Am. So.*, Vol. 1, p. 106.

We have not found this formula in Fourier's writings ourselves; but Leland, who was a more enthusiastic student of them, might be able to point to book and page where it occurs. Whether Fourier used these precise words or not, Fourierism is none the less responsible for them, for his apostles and disciples made them as familiar as household words. Thus Albert Brisbane places the formula among other wise and appropriate sayings at the head of one of the chapters of his "Concise Exposition of the Doctrine of Association," slightly modified however, as follows: "*All Community of property is the grave of individual liberty.*"

In an article prepared by Messrs. Brisbane and Macdaniel, Editors of the *Phalanx*, and distributed as an Extra of that paper, this formula is made to express still more strongly the antagonism between Fourierism and Communism. We quote:

"All Community of property will in Association be avoided. We look upon a Community of property as a violation of one of man's primary rights and as the grave of individual liberty. To maintain individual rights in property,

and to establish at the same time unity of interests, all Estate, movable as well as landed, will in Association become share-held or joint-stock property."

In the fourth place, we call attention to the virulent spirit manifested by Fourier in his criticism of Robert Owen and his system. His language is so acrid and violent that the *Harbinger*, while manifestly desirous of justifying Fourier, is compelled to say his criticism is "sweeping and unsparing," and that it would have been transcribed "with less pain had Fourier spoken of that sincere and indefatigable philanthropist, Robert Owen, in terms of kindness to him, however he might judge his system or want of system." Fourier does not scruple to call Owen a "pretender," a "break-neck politician," and so on; but we give a paragraph entire, virulent as it is, that our readers may judge for themselves of its animus:

"If men had been willing to set about it with the slightest degree of method, they would have demanded of pretenders, like Robert Owen and others, a discovery, and not arbitrary statutes, *not such silly notions as Community of property*, the absence of divine worship, and the rash abolition of marriage: these are the whimsies of a break-neck politician, and no new means at all, and yet it is in this stuff that the nineteenth century has confided now for twenty years."

We have criticised Owen as faithfully as any one, and shall continue to point out his errors. We have no sympathy with many of his doctrines and measures; but we insist that he nevertheless was in many respects a large and noble-hearted man, who lived and labored primarily for the good of Humanity; and, visionary as he was in some things, he yet accomplished far more than Fourier, and is more worthy the title of "Father of Socialism." If the choice were to lie between Robert Owen and Charles Fourier, we should vote enthusiastically for Robert Owen. His schemes are more clear and practical, and his life was more thoroughly devoted to the practical embodiment of Socialism.

With such an example as that set by Fourier, it is not to be expected that Owen and his system will fare very well at the hands of Fourier's disciples; and this is the way they are handled by Parke Godwin, one of the editors of the *Phalanx* and one of the ablest advocates of Fourierism, in his "Popular View of the Doctrines of Charles Fourier.":

"Owen's errors are the denial of personal responsibility, and the doctrine of common property, *which we hold to be utterly untenable in argument, radically defective in morals, and of course extremely pernicious to society.*"

We ought in justice to add, that Godwin, unlike his master, accords great praise to Owen, notwithstanding what he terms his "fundamental errors," pronouncing him "one of the most extraordinary men that ever lived."

This enmity toward the Communism of Robert Owen on the part of the Fourierists showed itself even at the great national gathering of Associationists in New York in 1844. Two Socialists of the English or Owen school, delegates from a society in New York, presented themselves and asked to be admitted as members of the Convention; but they were refused, because "they held to Community of property, and did not accept our views of a providential and divine social order." As the Fourierists were not all religionists, it must be supposed that the Owen Socialists were denied seats as members of the Convention chiefly because of their Communistic ideas in regard to property.

There is, in short, evidence that the leading Fourierists of this country took advantage of every occasion to show that, so far from having any sympathy with Communism, they were bitterly opposed to it. Some of them, like T. C. Leland, have grown wiser, and are frank enough to acknowledge their original mistake; but for many years—all through the great Fourier revival—the line dividing Communism and Fourierism was seldom crossed. When the great Social Reform Convention was held in Boston in 1843, the Fourierists—the Channings, Dana, Ripley, Brisbane, Clapp, Dwight and others—took the strongest ground against Community of property. It is recorded that Mr. Collins alone "stood

forth in defense" of Communism; and the *Phalanx*, in printing the report of the Convention's proceedings, took occasion to express "strong approbation" of its action; for, it adds, "silly and ignorant and bad men confound the crude notions of those who wish community of property with the doctrines of Association, either blindly or willfully, and mislead the multitude. Individuality and individual rights (it continues) must be fully and entirely preserved in Association, and this is a fundamental doctrine of Fourier, upon which the whole scheme of Association is based."

We think the *Harbinger* is right in making individualism the corner-stone of Fourierism. Unity is the corner-stone of Communism. Hence Fourier's expressions of contempt for Owen and all who favor Communism of property, and hence the disfavor with which Communism has been treated by Brisbane and the leading Fourierists in this country. Their condemnation of Owen's Communism was often coupled with severe censure of his atheistic dogmas; but if his Communism had stood alone it would have met with no more favor. They did not hesitate to place themselves in antagonism to Communism in general. Thus Brisbane, in the work already mentioned, in discoursing of the "System of Property," speaks of "the false principles of a community of property which have been promulgated; and connected unfortunately, to some extent, with the noble doctrine of Association;" and in his larger work, "A Treatise on the Functions of the Human Passions, and an Outline of Fourier's System of Social Science," he says:

"No Community of property will exist in Association; no confounding of interests will take place. On the contrary, the principle of private property and of individuality in all things will be strictly observed, and carried out to a much greater extent than in the present Order."

So the Fourierists who took such a leading part in the Social Reform Convention at Boston loudly proclaimed that their new form of society was most favorable for the development of individualism. This is the language of the report: "The testimony was unanimous of the Associationists, that individuality was increased, not lessened, among them."

We might multiply our citations, but enough have been given to show that Fourierism as presented by the French master and his American apostles was hostile to all forms of Communism, and for the simple reason that the two systems are essentially different—one having INDIVIDUALISM for its chief corner-stone, and the other UNITY.

CO-OPERATION IN MASSACHUSETTS.

I.

From the Massachusetts Eighth Annual Report of the Bureau of Statistics of Labor. Boston, 1877.

THE prominent position in Social Science which the system of Coöperation, especially in the distribution of goods, at times assumes, demands of this Bureau the record of all that may throw any light upon the subject or assist in making the efforts of the future more intelligible. There have been in this State since 1840 various attempts to embody the principle, and with varying success. This Bureau, in 1871 and again in 1875, devoted considerable space to its consideration, but no connected history of the efforts has been made; and with a desire to secure the facts, before men now living, who alone could give them, should pass away, we attempted, through Mr. George E. McNeill of Cambridge, a compilation of the records of different societies and the collation of evidence of their officers. Mr. McNeill attended to this duty, and has furnished the following:—

Thorold Rogers, who fills the chair of political economy in the University of Oxford, England, says, "Coöperation, rightly understood, is the harmony of those divergent interests which are represented under the terms capital and labor." To reach this harmony has been and is the struggle of civilization.

Massachusetts, from her earliest settlement, ingrafted into her theory, practice and law the fundamental principles of Coöperative control. Her chief corner-stone is laid upon

the enduring basis of equality, equity and unity—equality of right, equity of dealing, unity of purpose.

The Pilgrims, disciplined in a republican church government, forced by necessity into Communism in matters of property, easily and naturally adopted the congregational form into their civil policy. With Church and State thus under majority rule, indisputably separated and yet in harmonious accord, it only remained for the Pilgrims to complete the typical Zion by solving the problem of the relations of labor and capital.

In the year 1620 nothing was known of the subdivisions of labor, nothing of machinery as at present understood. The home was the manufactory, the members of the family were the spinners, weavers, tailors and dressmakers. The carpenter and the shoemaker were at their door, needing but few tools, and those were easily made by their neighbor, the blacksmith.

With these three trades—trades among the very last to succumb to the influences of machinery—the Pilgrims were self-supporting, and could bid defiance to barbarism. Their sustenance must come from the harvestings of the earth and the products of the sea; the earth was free to them, and was easily managed under the industrial or family-help system, and no new departure was needed in that direction, any more than in cooking a dinner, spinning yarn or weaving cloth.

The first industry that demanded congregation of labor and aggregation of wealth was the fisheries; and here the Pilgrim completed the circle of his possibilities. These men, united in motive, method and purpose, found mutual help the best self-help; found that equity in risk, responsibility and profit, like honesty, was the best policy, as well as in unison with good morals and the previously formed habits of mutual government.

The share system in the cod and mackerel fisheries was the first introduction of coöperation in industry, as the establishment of the township on the congregational principle was the inauguration of republican government. Here in this Commonwealth was planted by the Pilgrims the germ of coöperative enterprise.

In considering the vexed question of capital and labor, and analyzing the proposed remedies, it is well to know fully all of the anterior data, so that the light of past experience and experiments may serve as a guide for the future.

Any attempt to treat of coöperative efforts in Massachusetts without commencing with or referring to the Pilgrim church, the township and the fisheries, would be like a record of the Revolution with Samuel Adams, Lexington and Concord left out.

A New England town in its inception was the embodiment of pure democracy. De Tocqueville says: "The native of New England is attached to his township because it is independent and free; his coöperation in its affairs insures his attachment to its interest; the well-being it affords him secures his affection, and its welfare is the aim of his ambitions and of his future exertion. He takes a part in every occurrence in the place; he practises the art of government in the small sphere within his reach; he accustoms himself to those forms, without which liberty can only advance by revolutions; he imbibes their spirit; he acquires a taste for order, comprehends the balance of powers, and collects clear practical notions on the nature of his duties and the extent of his rights."

The extension of the township principle was the new wine of liberty in the old bottles of monarchy—church, industry, and government. Seventeen hundred and seventy-six was the partial fulfillment of 1620. It was a concession and a concession. Virginia and New York had been settled from different motives, by different men of different habits of thought and life. The Revolution was an agreement on their part to try this coöperative experiment on a grander scale—to enlarge the New England union into the federation. It was a concession that equality was a normal condition, equity a natural law, and unity a principle.

Seventy-six was adoptive, not inventive. The statesmanship and patriotism of that time were required for protective measures. Hence the continuance of chattel labor, the wage system, caste and class distinctions. The township of the Pilgrim rested on an actual equality of condition, consequent not so much upon motive as upon circumstance—a practicable equity of dealing; a unity the result of necessity, as well as of habit, custom and motive, and all were welded by a general intelligence.

The adoption of this system by the heterogeneous States was a leap the hazard of which we have never realized, and the result of which it is too early to predict.

In our own State, emigration has destroyed the homogeneous barrier to monarchical forms and systems. Neighborliness often disappears when neighbors have neither religion, habits nor tastes in common. Coöperation is the agreement with disagreeable people for a stated object. The Pilgrim might have so agreed; the Puritan and his descendant, never. They agreed to conquer, never to submit. But not alone the emigrant had broken down the walls of the Pilgrim's Zion. The moral barrier had already given way in the union of the township with the plantation—a com-

promise between the share fisherman and the no-share slave that lead to further compromise.

The share and chattel system wedded, strengthened the wage system,—a compromise with equity. Equality and equity thus surrendered, unity was the next and only barrier to the overthrow of coöperative government. Eighteen hundred and thirty-two witnessed the first attempt in the nullification doctrine of South Carolina. Eighteen hundred and sixty, the second, from the same monarchical source. The whole moral power of the wage-labor States was forced into defense of the first principles of republican institutions—equality of right and unity of purpose. With reconstruction fairly settled, the experiment of coöperatively governed States rests upon the two pillars, equality under the law, and unity to protect the law.

Equitable legislation in this State has been, save in one instance, purely palliative. The excellent paternal and administrative legislation that cares for the insane, idiotic, inebriate, the blind, deaf, dumb and the pauper, that acts as ward for the orphan, that protects the dumb beast, that regulates and reduces the hours of labor of women and children, and attempts to give educational advantages and opportunities to all, these are the products, not of the coöperative principles of the Mayflower and the Declaration of Independence, but of the broad humanity of which they are the expression.

The exception is the system of insurance, which is, if rightly conducted, coöperative, neighborly, equitable. The school-house and the town-house remain as the outward bulwarks against the inroads of any incroaching monarchical tendency. Unseen barriers also remain in the habits of thought that establish the standard of living; in the traditions of the fathers; the sobriety, thrift, prudence and intelligence of the people. Lloyd Jones says, "The cure for the evils of coöperation is more coöperation." The only way to hold on is to go forward. True conservatism advances. Coöperation is held on to by past, not present, strength. The grasp will lessen unless younger vigor comes to our relief. While we are rejoicing at the impetus given by the abolition of slavery, the momentum of our past mistakes is not yet exhausted. The political power of the citizen is lessening, both by the annexation of city to city, increase of population without increase of representation, larger patronage to rulers, attempts at less frequent elections, increase of the terms of office in municipalities, biennial sessions of the Legislature, decrease of elective officers, etc.

Industrially, productive and distributive agencies are stimulated to excess, while the power of the citizen to consume has not increased in the same ratio. Capital at one time indulges in the excitement of speculative schemes, at another falls into the stupor of exhausted energies.

Socially, class distinctions have increased. Wealth is aggregated and protected. Poverty is congregated and demands protection. Two classes, permanent and antagonistic: the laborer, poor and ignorant; the capitalist, rich and cultured. On the side of the first are numbers and brute force; on the side of the second, cunning and power. Singly, each class is self-destructive; unitedly, they are constructive. Such is the bane. What is the antidote? No one contends that there is too much wealth. All agree that there is too much poverty. Coöperators have attempted the task of "letting distribution undo excess;" and though the plan is simple, the work is difficult.

The first attempts at the new phase of coöperation—its use in trade—which it has been possible to discover in the brief time allotted for this investigation, were made somewhere between 1830 and 1845,—a seedtime for all such enterprises. The infant steam-power was unsettling past methods and inaugurating new. The productive fever was presaging the incoming of the producers' famine. Machinery, iron-handed, stomachless and brainless, added to the doctrine of Malthus the amendment, that the development of machinery, and not the development of man, was the demand of civilization.

In this country and in England, as well as on the Continent, the minds of many thinking men had been aroused to the importance of a solution of the growing problem, how to adjust the relations of capital and labor. In France, Fourier; in England, Owen; in America, Josiah Warren,—each one proposing a social revolution by different methods. Fourier's was the best accepted dogma with Americans, though Owen found many followers. Josiah Warren had, before this, in 1826, formulated the theory, "That cost was the limit of price," and was at this time attempting to prove it by running a store on that principle, charging only for the time taken in each transaction, under which, as Holyoake says, "A paper of needles might cost as much to sell as a barrel of flour."

Conventions of different associations were of frequent occurrence. The New England Association of Farmers and Mechanics, which held its first convention at the State House in February, 1831, was the first to introduce and discuss resolutions upon the subject of coöperative trading. No action was taken, neither was the subject ingrafted into the ten points of the platform submitted by the committee. The committee appointed to consider the question were unable to agree. One report recommended action, and the other

consideration. No further record of coöperative agitation is at hand until 1845, though it must have been a subject of discussion in the numerous labor organizations of the day, holding meetings and conventions monthly and quarterly.

Of the stores prior to 1845, we have no data. The most that can be learned of them, is, that goods were bought in bulk and retailed at a margin above cost to pay expenses; that the managers were unpaid and unthanked, generally cursed, and always tired out; that when the few zealous members withdrew, the store either went into private hands, or closed up.

The community experiments of the Transcendentalists at Brook Farm, and of the Christians at Hopedale, were attempts at coöperation, and were the results of the preceding agitation. At that time men of the highest culture joined hands with the uncultured; Dana, Greeley, Channing and the factory men and women speaking from the same platform, serving on the same committee,—all earnestly engaged in the same movement.

ICARIA.

BY A. SAUVA, PRESIDENT.

III.

In the meanwhile other departures had been effected from France. Cabet himself, left Paris in December, and in March, 1849, the Icarians, numbering 280, with their leader at their head, left New Orleans and went to establish themselves at Nauvoo, Illinois. Nauvoo, a middle-sized town, built by the Mormons, and which they had just left, was a good place for a temporary settlement.

Houses were plenty. By the departure of Jo. Smith's followers, the population of Nauvoo had been reduced from fifteen or twenty thousand inhabitants to three or four thousand.

Cabet and his followers settled there. From 1850 to 1855 many new members came to augment their number. The colony became prosperous. They had a good start. They had work-shops, farms, a flouring-mill and a distillery. They had a school for their children, and published a newspaper. From time to time they issued pamphlets to propagate their principles. They had an office in Paris, and correspondents everywhere.

Their colony being mostly composed of French people, they had not forgotten amusements. They had a theater where Icarian artists played on the stage. They had organized a musical band of about fifty different instruments.

In 1855 the colony numbered five hundred members.

Being convinced that Nauvoo was only a temporary establishment, and that the great colony was to settle in some other locality, the Icarians had in 1853 purchased three thousand acres of land in Iowa. A few pioneers had been sent to prepare for the future transfer of the Community. Every thing was for the best. The demonstration which Cabet had proposed to himself could be considered as a success.

Community of wealth was no longer a dream. They could henceforth ascertain, without being accused of insanity, that wealth and poverty are no more indispensable to the existence of societies than cholera can be useful to man.

Until then Cabet's moral authority over his followers did not seem to have been lessened. He was the leader—the honored Father of the Icarian family.

But most of the Icarians had been former revolutionists. The authority of the founder of Icaria, however mild, reasonable and legitimate it might be, became by degrees a burden to them.

They had submitted to it because they believed it indispensable for the success of the undertaking; they now thought the time had come to free themselves from it.

Cabet was getting old. His intellectual faculties were declining, and a secret conspiracy against his authority had been forming for some time. Cabet, under the influence of a few intriguers, was impolitic enough to attack this secret hostility while it had not manifested itself yet, and when it might have disappeared by itself if the founder of Icaria had not shown himself so exacting.

The war broke out. The limits of this little sketch do not allow us to retrace here the history of the deplorable events which took place at Nauvoo.

We will undertake this task some day, and give our estimate of this sad episode in the Icarian history; nothing must be concealed, but the present is not the appropriate time.

Suffice it to say, to resume our narration, that after a pacific though grievous struggle, which lasted over a year, a strong minority of about two hundred members left Nauvoo with Cabet at their head. The old cham-

pion of the great humanitarian cause was annihilated. He had dared every thing during his long career: criticism, insult, calumny, provocation, prison, exile. Nothing affected him so much as the deplorable events he had just been through.

Once more we will suspend our estimate of this unhappy conflict. Until now Cabet and his admirers have alone spoken about it, and their version is undoubtedly tainted with partiality. Cabet was then sixty-nine years old. On the 8th of November, 1856, he died in a fit of apoplexy, in St. Louis, Missouri.

The death of Cabet was a terrific blow for those who followed him. Many among them lost all hope of continuing their undertaking and abandoned their brethren, who, having a stronger faith and enthusiasm in their belief, devoted themselves with a greater courage to accomplish his work.

They settled within a few miles of St. Louis, and started the Cheltenham Community. They remained there until 1864.

About that time the Cheltenham Community had been reduced to eight citizens, a few ladies and several children.

They had enjoyed a moment of apparent prosperity, but reverses assailed them. Sickness, poverty, division had fallen upon them and decimated the colony.

Still the few persevering ones, who had remained would not have surrendered themselves, if financial embarrassments had not compelled them to do so. But such an heroism was useless. The claws of creditor Allen sank deeper every day in the throat of the unfortunate victim, and in the course of January, 1864, the Cheltenham Community was no longer. Thus ended one of the branches of the Icarian Community. The other one, established at Nauvoo, remained there until 1859. After Cabet's departure, the most complete union seemed to prevail among his opponents. However, their ranks were decreasing gradually by division and desertion.

The United States' financial crisis, which prevailed two years before the war, proved fatal to the Nauvoo Icarians.

Material difficulty became so great that many lost all hope of redeeming the enormous debt which previous events had compelled them to contract. Discouragement thinned their ranks; but as in Cheltenham, there were a few brave men who would not surrender until the last hour.

Quite a number resolved to continue the work, wishing to show that they could live and grow without being under the rule of their founder—that the man and his principles were two different things, and that the one could be laid aside without ceasing to believe in the others. They left Nauvoo in 1859 and 1860, and retired to their Iowa colony.

New trials awaited them in that place. Uncertainty as to their future prospects, want and poverty were their share for many years.

The amount of devotedness, confidence in their principles, and perseverance required by the Icarians of the first hour, to go through all the stages of Icarian history, will never be known.

Now Icaria is free from material embarrassment. Without being in a very prosperous condition, it stands upon a solid basis.

It is able to resume with a new vigor the propagandism of its great principles.

Thirty years of practical experiment authorizes it to affirm that a Community of wealth is not a dream; that individual property is the cause of all the evils which afflict mankind; and that so long as the folly of some, the rascality of others and the ignorance of all, will prevent societies from doing away with that state of affairs, there will be neither rest nor happiness for man.

This is what Icaria advocates, teaches, and endeavors to demonstrate. Its fidelity to the great principle of human fraternity has not failed.

Now, as well as on the first day of its existence, it believes in and proclaims equality of rights and equality of duties for all the children of Nature.

It is opposed to every idea of superiority, whether based upon muscular strength, intellect or wealth.

It does not make any distinction between the son of a poor man and the son of a king.

In its estimation all are equal, all have a right to receive from society the entire satisfaction of their wants, all have the duty to produce according to the amount of strength with which they are endowed by nature. Such is Icaria. Let those who believe as we do assist us in our undertaking; let them gather together to spread these principles. We will never cease to entreat

them to do so, being convinced that it is the only means they have to render themselves useful to the great cause of Humanity.

(Concluded).

RUSSIAN OR TURK?

THE inciting cause of the great war just commencing in the East, as declared by Russia, is a religious sentiment. The Turks have, it is claimed, treated the Christians in their northern provinces in the most atrocious and bloodthirsty manner. Reports of wholesale slaughter and mutilation done on unoffending Christian subjects became more and more frequent and confirmed, until at length Russia announced that she would interfere and put an end to such barbarities. Of course everybody credits Russia with additional and less worthy motives, such as the conquest of new and desirable territory; but the religious cause is the declared one, and there is a sharp division of public and private opinion, both in England and America, as to which party, Russian or Turk, has the best right to our sympathies. England has political and commercial interests in the struggle such as the United States have not; therefore the discussion is warmer there than here. But it was natural that our clergymen should have an interest in the moral aspects of the war. Several of them have already published their views, which were positive, but the profession is by no means unanimous in agreeing with them. Bishop Cox, of Western New York, led off in a warlike poem of seven stanzas, entitled "The New Crusade." We clip it from one of our exchanges:

THE NEW CRUSADE.

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants, the prophets."—Rev., x, 7.

I.
Trump of the Lord—I hear it blow!
Forward the cross; the world shall know
Jehovah's arm's against the foe.
Down shall the cursed Crescent go!
To arms—to arms!
God wills it so.

II.
God help the Russ! God bless the Czar!
Shame on the swords that trade can mar!
Shame on the laggards, faint and far,
That rise not to the holy war.
To arms—to arms!
The Cross our star.

III.
How long, O Lord!—for Thou art just;
Vengeance is Thine—in Thee we trust.
Wake, arm of God, and dash to dust
Those hordes of rapine and of lust.
To arms—to arms!
Wake, swords that rust.

IV.
Forward the Cross. Break clouds of ire!
Break with the thunder and the fire!
To new Crusades let Faith inspire;
Down with the Crescent to the mire!
To arms—to arms,
To vengeance dire!

V.
Forward the Cross. That night recall,
Of ravished maids and wives withal,
With blood that stained Sophia's wall,
When Christians saw the Cross down fall.
To arms—to arms,
Ye nations all!

VI.
To high Stamboul that Cross restore!
Glitter its glories as of yore.
Down with the Turk. From Europe's shore
Drive back the Paynim drunk with gore.
To arms—to arms,
To arms once more!

VII.
Forward the Cross. Uplift that sign!
Joy cometh with its morning shine,
Blossoms the rose and teams the vine;
The olive is its fruit benign.
To arms—to arms!
Come peace divine!

A. CLEVELAND COXE.

Many of the papers, both religious and secular, smartly criticised the spirit of this poem. Their ground was that a minister of the gospel ought always to entreat for peace, never to stimulate war. But the bishop made no reply, so far as we know, and it is to be presumed he held to his anti-Turkish opinion. A few days ago Mr. Beecher, speaking in a Plymouth prayer-meeting, expressed a decided sympathy with the Russians. Here is the report of his remarks, taken from the *New York Herald*:

At the Plymouth Church prayer meeting last night Mr. Beecher spoke upon the war in Europe. After saying that it was a part of genuine Christianity to evince an interest in the affairs of the world and to regard the world as a field in other than a missionary sense, he continued:—"I think it is our duty to manifest a sense of Christian sympathy in the tremendous conflict that is now going on between Russia and Turkey. We have a right to look out upon this thing as part and parcel of a great movement of Divine Providence, by which the world is to be brought to a knowledge of true religion. As far as the moral side of this great movement is concerned I want to see the Turkish government overturned and ground to powder and the Russian power increased. I want to see Russia force her way through to the Mediterranean Sea, and have a port there in which she will have a communication with the whole world. I think that this is for the interests of civilization. I have no sympathy whatever with the English indignation at Russia. I think that Mr. Gladstone represents, in this matter, the better English mind and feeling, and that the ministry led by the

Earl of Beaconsfield is only the representative of the aristocratic and governing classes. It has been the lot of England to fight for oppression ever since I can remember. It was English gold in Austria that bound the hands of the people; it was English gold that was poured out like water in the wars of the Peninsula as against the struggles of the people for liberty. It has been English gold that has fought for every dynasty, while Old England herself, her people, have always been on the side of liberty. It would be a very strange thing if she should not do it once more. England to-day is prepared to pour out her treasure to send out an army and a navy to help the Turk. I think if she does it it will be the consummation of absurdity. I do not think she will do it. Better counsels will prevail."

After referring to the need that Russia has for a better outlet from the north for her commerce he said, with regard to Turkey, that the Turkish people lying outside of the cities and the government were a very noble people. He remembered how highly Kossuth spoke of them, and any thing that would break up the corrupting influences of the government would be a blessing to Turkey and to the civilization of the globe. When he heard of the Russian armies going out, his sympathy went out with them, for he saw in this great conflict the emancipation of the Turkish people.

The Rev. Lyman Abbott and Dr. Edward Beecher spoke in sympathy with the views enunciated by Mr. Beecher.

Possibly some exceptions might be taken to the accuracy of Mr. Beecher's statement of the British position in the Peninsular wars, but he evidently favors the growth of Russian influence. Rev. Joseph Cook has also given his estimate of the war, in a discourse to a Boston audience. He is as pro-Russian as either Mr. Beecher or Bishop Cox, and he gives some interesting information concerning the prosperity of Greece since escaping from Turkish rule. We quote a few of his paragraphs, as reported in the *Congregationalist*:

It was well for Servia, it was well for Egypt, it was well for Greece, to break or loosen the Turkish yoke. Will it not be well for the fat lands on the Danube to escape from under the light of the crescent? In four hundred years beneath that peculiar radiance, have they grown fatter or leaner? Where are the great fruits of Turkish finance, politics, literature, law, philosophy, religion and social life? Our stern world, up to this miraculous hour, is governed by the law of the survival of the fittest. There are renowned Mussulman proverbs which assert that the Turkish hoof always leaves behind it barrenness; and these ancient sayings are not contradicted by the Turkish bankruptcy of to-day. Which ought we to fear the more for the Danube; the tread of this blighting Turkish hoof, or that of the icy paw of the Russian bear? * * * * *

It is my purpose, however, to insist simply on the fact of experience that it has been well for some portion of the glowing East to escape from under the Turkish yoke, and that therefore, if we are to be guided by the light of experience, we must hope that God means to limit more and more the power of Mohammedanism, and indeed so to limit it that by and by it shall itself see its own natural tendencies to decay, and in its deserts and its wildernesses be healed of its sickness by a rebound from its own leprosy. God grant that this may be the result of driving Islam back to her fastnesses!

What has happened in Greece since she was liberated from Turkey?

Forty years ago not a book could be bought at Athens. To-day one in eighteen of the whole population of Greece is in school. Fifty years of independence and the Hellenic spirit have doubled the population of Greece, increased her revenues five-hundred per cent., extended telegraphic communication over the kingdom, enlarged the fleet from 440 to 5,000 vessels, opened eight ports, founded eleven new cities, restored forty ruined towns, changed Athens from a hamlet of hovels to a city of 60,000 inhabitants, and planted there a royal palace, a legislative chamber, six type foundries, forty printing establishments, twenty newspapers, an astronomical observatory, and a university with fifty professors and twelve hundred students. King Otho's German court, when he came from Nauplia to Athens in 1835, lived at first in a shed that kept out neither the rain nor the north wind. * *

But after fifty years of independence the Hellenic spirit devotes a larger percentage of public revenue to purposes of instruction than France, Italy, England, Germany, or even the United States. Modern Greece, fifty years ago a slave and a beggar, to-day, by the confession of the most merciless statisticians, its enemies, stands at the head of the list of self-educated nations.

Aside from probable results there is little profit in discussing the morality of this war. There are those who hold that all wars are wicked, no matter for what they are undertaken, and others who hold that this depends on their causes and results. Neither of these parties can be convinced by the other. But as to the comparative merits of Russian and Turkish rule there is room for an opinion. In forming an opinion we must consider not merely the characters of the rulers and governments of the two countries, but more particularly

the characters of the peoples. There might not be very much to choose between the absolutism of Russia, with its grinding taxes and severe punishments, and the vices which the Mohammedan government of Turkey tolerates. But when we see the different attitudes of the common people of the two countries there can be little doubt as to which has our sympathies. The Russians are hungry for progress and a better civilization. The Turks would go on for centuries with little or no change. They have a religion which is incompatible with the tendencies of the age. The article on "Seditious Socialist Tracts" which we publish in another column shows what is working in the hearts of the Russian peasantry. The absolute government of Russia will have to be modified before long, because it obstructs this leaven which is working in the people. But meantime it will be doing a very good work if it so subjugates Islam that those of its subjects who desire to improve themselves and their surroundings will feel the liberty to do so. This is what the clergymen we have quoted believe, and we agree with them.

AMERICAN SOCIALIST.

THURSDAY, JUNE 7, 1877.

We take pleasure in announcing to our English readers that MR. E. T. CRAIG, 2 Redmore street, Hammersmith, London, has consented to act as agent for the AMERICAN SOCIALIST. MR. CRAIG has for a long time been prominent among English Coöperators. He was in charge of the remarkable experiment at Ralahine, Ireland, and succeeded beyond all reasonable expectation until the property was swept away by the losses of the landowner at a gaming table. Residents of Great Britain wishing to subscribe for the AMERICAN SOCIALIST may send twelve shillings, sterling, to MR. CRAIG at the address given above, and the paper will be mailed to them direct from this office for one year. MR. CRAIG will also supply photographs of the buildings and grounds of the O. C. to any desiring them.

THE PHILOSOPHY OF LEADERSHIP.

In another column will be found an interesting article on "The Oneida Community and its Founder" as viewed by the Editor of the *Utica Herald*. While admiring the insight and liberality of the writer, the founder aforesaid begs leave to say that he can not think the whole story of the Community's success is told in that article. However flattering it may be to his "personality" to have his "authority" and "shrewdness" represented as the "sole secret" of the success in question, truth compels him to say that in his opinion the result is due to a great complexity of coöperating causes, among which he gratefully acknowledges the following as most prominent:

1. The faithful help of a large body of men and women, whose moral power and business ability, if they had chosen other channels, would have made them individually successful in all the ordinary professions;
2. The counsel and assistance of many good people and some very eminent men in the region around the Community;
3. The liberality and kindness which has been accorded to the Community by the entire population of Central New York, including the Editors, and not excepting those of the *Utica Herald*;
4. Above all, the astonishing "good luck" which has hit the Community in every great emergency, till it has become proverbial.

If any one of these factors had failed—and they certainly were not secured by the authority or shrewdness of the founder—the Oneida Community would have failed and been forgotten long, long ago.

To show that the Editor of the *Herald* reasons from unsafe premises, in ascribing the good fortune of the Community entirely to the personal influence of its founder, it may be mentioned that the "practical illustration" which he relies upon is inaccurate in its facts. The alleged lack of prosperity at the Wallingford branch can not be owing to a lack of Mr. N.'s personal superintendence, for he has resided at Wallingford considerably more than at Oneida for the last thirteen years. As near as can now be remembered, the account of his time stands thus:

At Oneida, five years; at Wallingford, eight years.

The apparent lack of prosperity at Wallingford is not very significant any way. That station has always been simply a tender to the O. C.—not an independent Community. It has never paid its expenses, and there has never been any serious attempt to place it on a self-

supporting basis. It has been regarded as a beautiful and healthful breathing place for the main Community and a boarding place for its Yale students, which all were willing to support, as they would a seaside residence. Before the Fever and Ague came there, all were eager to enjoy the change from O. C. to W. C. without any reference to financial balances. Since the malarious invasion Wallingford has become unpopular, and that fact, with the depression of business mentioned last week, has occasioned the partial withdrawal which is interpreted by rumor as a significant failure.

As to the remarkable business ability attributed to the founder of the O. C., modesty requires him to state a few facts which may modify the judgment of the *Utica Editor*. For one thing, he never kept a regular account in his life; and is probably far below Uncle Daniel Drew in the systematics of money-making. For another thing, several of the "smartest" men that ever belonged to the Community have left it mainly because, while they acknowledged him to be a good spiritual leader, they did not consider him a competent business-manager; and one of these men claims to this day that he himself taught the Community how to do business and put it on the road to prosperity. Indeed, if the founder knows himself (and he thinks he does) the very first principle of his financiering, and the only one that he has stuck to through thick and thin, is contained in the good old Bible injunction, "Seek first the Kingdom of God and his righteousness and all these things [which the Gentiles seek after] shall be added unto you."

On this point of genius for business the comparison of J. H. N. to Brigham Young fails a little, or at least does not "go on all fours." Brigham is not a primary leader. Jo. Smith preceded him and evolved the internals of Mormonism. In such cases the primary leader is not apt to be a first-rate man of business; he has other things to attend to, and naturally inclines to "fanatical," rather than prudential, views. It is the second leader that settles down to shrewd management of affairs. It would seem therefore, that J. H. N. should be compared to Jo. Smith, and that Brigham's shrewd administration is yet to come in the O. C.

And this leads to a final criticism of the *Herald* writer's philosophy about leaders. We are not aware of the examples which he had in view in saying that "experiments of this peculiar character are not apt, as human nature runs, to long survive the death of their founder or leading spirit." This opinion follows directly after the comparison of J. H. N. to Brigham Young, which might have suggested quite a different theory. We have been inclined to the opinion that growths of this kind, if they have any considerable spiritual vigor, are apt to live for two generations at least, and the second generation is apt to be shrewder and more successful than the first. This seems to have been the course of the Mormons and Shakers and even of Christianity. A duality of development is seen in the successions of Moses and Joshua, David and Solomon, and many other examples in the Bible and out of it, which seems to intimate that the highest prosperity of a spiritual dynasty is reached by the second generation, grown wise and powerful on the experience and preparations of the first. The failure of Cromwell's Commonwealth in the first generation is an exception; but the *Herald* writer thinks, and we agree with him, that in this case the course of history might have been different and better, if the Protector had been wise enough to give place to a competent successor in season for making a sound splice. But England's time had not come. The second generation of that great movement had to be developed in this country—where indeed it was conspicuously successful, according to our rule.

After all, examples in these high matters are uncertain guides. Nature delights in originalities. The founder of the Oneida Community must be content to hope that the "good luck" which has followed him may follow his successors. Meanwhile he is sincerely glad that he has "finished his course."

COMMUNISM AND FOURIERISM.

A LOCAL paper intimates that though we criticise Fourier freely, the Socialism we advocate is only a form of Fourierism, and that even the practical Communism of the Oneida Community and other such bodies is but an offshoot from the same stock. To this we would respectfully dissent, and aver that such a verdict could only emanate from a person whose knowledge of the subject is exceedingly superficial. The fact is, the difference between Fourierism and what we may call vital Communism is radical, and extends to the core. Communism is of spiritual birth, and its outward form is only the result of the unifying forces which form its

afflatus; while Fourierism is essentially an industrial organization, the spiritual character of which is merely incidental to its outward form. The analogy between Fourierism and Communism is no greater than that between a Joint-Stock Company and a family; and it would be superfluous for us to attempt to demonstrate that the one could never be derived from the other.

Now Fourierism is essentially Joint-Stockism, while Communism is only an enlarged familism. The essence of the scheme of Fourier, that all labor shall be rewarded by some equivalent, has little affinity with the principle, "All mine is thine, and all thine is mine," which underlies all vital Communism, and is the uniting bond of every harmonious family. The only Communism discoverable in the Fourieristic system is that connected with the public halls, grounds, and such few externals as could not well have a price attached to their use. In the Phalanstery, every thing must have its price. If a man eats, he must pay for his food. If he wants clothes, a price is attached. His labor is to be credited him at a fixed rate, and his consumption charged him accordingly. A strict account-keeping must be practised between man and man; and no one is to receive any thing from the public fund without furnishing an equivalent. This is not only not Communism, but it is not fundamentally different from the current business systems of the world. The external conditions are improved in some respects, but the governing motive remains the same. However much the idea of brotherhood, forgetting self and caring for others, might prevail in the hearts of individual Phalansterians, it does not exist in the scheme of Fourier. Yet this is the soul of Communism.

Animate nature furnishes us with certain forms of animal life which have a superficial resemblance of such a character that a disciple of Darwin would, on a hasty inspection, pronounce the two to be parent and offspring. A more thorough examination, however, shows that they are essentially different, and that by no known process of development could the one produce the other. So with Communism and Fourierism. There are many points of external similarity, which might lead a not over-profound observer to think the two substantially alike; but we can safely say that any one who will take the pains to examine the two systems carefully will not fail to see with us that they are radically and fundamentally distinct. That Fourier and his early disciples had this distinction clearly in mind, and took ample pains to make others understand it, is clearly shown in the article on our first page, "Fourier's View of Communism."

SUCCESSFUL BROTHERHOOD.

FLETCHER HARPER, the last of the four brothers who founded the largest publishing house in this country, if not in the world, died on the 29th ult. His decease is naturally made the occasion, by the metropolitan press, for historical sketches of the several members of the great firm; and it is interesting to note that they all dwell upon the unity which existed between the brothers, and find in it a sufficient explanation of their great prosperity. And indeed that unity must have been remarkable even for brothers. The *Tribune*, in its sketch says, "their lives were so blended that it is impossible to speak of the career of any single member without drifting into a history of the whole firm. More than that, it is as difficult to tell a characteristic story of one without illustrating the peculiarities of the others. Each one was a foil to set off the characteristics of the others." They had no separate accounts. Each drew from the common fund only enough to cover his personal and family expenses, leaving the undivided fund to accumulate for the general benefit. Even when the original members ceased to take an active part in the superintendence of the great business of the firm there was no talk of withdrawing their portion. In their business plans they appear to have hit upon a rule of action identical with that which has been followed by one of the most flourishing of our American Communities, namely, to seek unanimity, and not go ahead without it. Of course, there were differences of opinion on many questions; but they had wisdom in most cases to thoroughly unite upon a single plan, and upon the best plan. Even when one member was anxious to carry out his individual plan though unapproved by the others, it became practically the plan of the firm—they agreeing to advance the required capital, and share its profits or losses just as though it had been fully approved by all.

A full history of the firm ought now to be written—its four founders having passed off the stage. It could not fail to be both interesting and instructive.

From these newspaper sketches we gain glimpses showing that their unity approached vital organization; that each found his best place—one as financier, one as literary manager, one as mechanical superintendent; and that Fletcher came to be recognized finally as the true leader of the brotherhood, projecting important departures from their routine as book-sellers, such as *Harper's Monthly Magazine*, *Harper's Weekly* and *Harper's Bazar*, which publications now yield the firm an annual profit of half a million.

It is also interesting to note that the first generation has transferred to the second, along with its capital and its business of \$5,000,000 per annum, its principles of harmonious coöperation. The old style of Harper and brothers will be retained, Harper meaning any one of the ten brothers, cousins and sons composing the firm.

Such examples of unity and coöperation are of great value. They forcibly illustrate the truth of a maxim worthy to take precedence of any of the enunciations of the so-called Masters of Social Science, namely: *Successes are proportioned to Agreement.*

SUCCESS TELLS.

THE Milwaukee *Emancipator* has an article about Mr. Noyes's resignation of the Presidency of the Oneida Community. It speaks of his work in organizing the Community and conducting it for the past thirty years in such highly eulogistic terms that modesty forbids our re-publishing it. We will, however, take one paragraph from it for the sake of making a brief comment. The writer says:

"Agitation is a great factor in producing public opinion, but in the absence of demonstration the agitator finds all the avenues of approach to the minds of men barred against him. He who has been talking in favor of coöperation has, by the signal success of Oneida, been enabled to turn the tables on his adversaries many times, by merely the mention of the word. Frequently when we have heard the Socialists called madmen and fit subjects for 'Longview,' the reference to the signal work of Mr. Noyes and his co-workers has been the means of gaining a respectful hearing that otherwise could not have been obtained."

Wherever men are divided in their opinions as to the practicability and profit of an important matter, the quickest and surest way of convincing all is to go ahead and make the experiment. If it is successful all arguments against it are idle. When locomotive engines were first proposed a very learned man demonstrated to the entire satisfaction of himself and many others that it could never be useful in hauling burdens, because the wheels would slip around on the smooth iron tracks! But when the experiment was made by those who believed the plan practicable, it was found that the wheels did not slip. The locomotive went ahead, and the objectors were silenced. So with Communism. There are those who would demonstrate its impossibility, but the existence of a successful Community is constantly disproving their words.

The importance of a successful experiment was recognized in the old Socialistic enthusiasm of the Brook Farm epoch. Charles A. Dana then wrote in the *Harbinger* as follows:

"To establish universal peace among nations, and introduce the Kingdom of Love upon the earth, we need not begin by the political transformation of empires. Let us show the example of a single Community without war in any of its forms, and it will conquer the world."

A SERFDOM ENDED.

ONE of the emancipations that we look forward to in the enlarged home is freedom from the bondage of fashion and the formalities of artificial society. In the perfected home we believe there will come to men and women opportunity to develop more according to the divine leadings within and less according to the human necessities (*mis*-leadings) without. But woman, especially, do we expect Communism to un-serf? Communism gives assurance of employment, livelihood, support. In its highest forms equal rights and suffrage come of course; no questionings as to *sex*, but only questionings as to *worth*. Think of all this means and brings! Woman protected, her future assured, her reputation secured! Hence the husband market will not be the only one wherein she must bargain as she can or be lost and lonely forever. Hence will woman's genius develop irrespective of the narrowing, time-honored requirements of fashion.

We remember that George Eliot, once analyzing Gwendolen Harleth's ambition, did remark thus upon society's genteel serfdom:

"She rejoiced to feel herself exceptional; but her horizon was that of the genteel romance where the hero-

ine's soul poured out in her journal is full of vague power, originality and general rebellion, while her life moves strictly in the sphere of fashion; and if she wanders into a swamp, the pathos lies partly, so to speak, in her having on her satin shoes. Here is a restraint which nature and society have provided on the pursuit of striking adventure; so that a soul burning with a sense of what the universe is not, and ready to take all existence as fuel, is nevertheless held captive by the ordinary wire-work of social forms, and does nothing particular."

And thus Fanny Hodgson Burnett, picturing the unconventional kindness of sweet Anice Barholm says:

"Young ladies who go out of the ordinary groove are not apt to be attractive to the average English mind. There are conventional charities in which young ladies may indulge—there are Sunday-schools, and rheumatic old women, and flannel night-caps, and Dorcas societies, and such things to which people are used, and which are likely to alarm nobody. Among a class of discreet persons these are held to afford sufficient charitable exercise for any well-regulated young woman; and girls whose plans branch out in other directions are looked upon with coldness."

This "wire-work of social forms," this conventionalism, robbing righteousness and charity of all its original inspiration, forcing its victims to develop into "nothing particular," is inseparable from dependence on the selfish and competitive for reputation and support. You must meet the requirements, no matter how artificial or constraining, else you starve or are ostracised. Enlarge the homes, communize the homes, and you have a universe of your own, all-satisfying, all-supporting; enfranchising the souls within its magic circle; causing no more to be heard the cry of those who would-be and do, but can not, so heavy and binding are the grosser necessities of living.

AMERICAN BRAINS.

AMERICA has so long followed in the wake of Europe, in the matter of scholarship, that it is only natural she should feel a little complacent over the fact that her sons, adopted and "to the manor born," are just now doing their full share in advancing the boundaries of knowledge. Prof. Marsh of Yale College, Prof. Huxley tells us, has done more than any other man, by his explorations and exhumations and paleontological collections, to demonstrate the truth of the development theory. Dr. Schliemann, an American of German birth, is startling the world with his discoveries at Mycenæ. Stanley, another American, seems likely to accomplish in African exploration more than any of his predecessors of world-wide fame. Prof. Whitney is acknowledged by European scholars to be one of the best living philologists, and is pronounced by Dr. Roost the best Zend scholar in the world. Max Müller says Prof. March of Lafayette College is "the best living scholar in Anglo-Saxon." We supply the mother country to some extent with lexicographies. Dana's Geology is an accepted authority in other countries than those speaking the English tongue; and so on.

Then America bids fair to pay her debts and take the lead in other respects. We got our first isms from the old world. Whitefield and Wesley, as revivalists, did long ago for America what Finney, Moody and others have since done for England. We are likely to more than repay Europe for all the Socialisms she has given us; and for American Spiritualism, now attracting so much attention in England, France, Germany, Russia, and other countries, America has received no equivalent.

MORE ABOUT MUNNYPOLYLYZM.

BY RALF TODD.

MUNNYPOLY, kordin' to Webster and kordin' to Todd, *iz gittin' the hole kontrole of things*. It iz the same in the dog "Dash," who eets hiz own brakefust and "Sport's" two, az in the lyon, who sups alone and uppon hiz nabors; the same in the skool-boy, who munnypolyzes the molassez-kandy bizness, and the high-treddin' murchunt, who pooshes other murchunts into the bottumless pit of bankrupsee; the same in the wun-hoss farmur, who gits foreteen ours' wurk out of hiz hired boy, and the owner of a hundred slaves, who duz with 'em as he will; thê same in munnyogamy, when a man feel that he owns hiz wife's time, labur and sole, az in pollyogamy, when a man haz the same despicable feelin' toards a hole hareem of wimmen fokes.

Every boddy 'greez that munnypoly iz pusley meen in evry boddy els. When the munny-grubs by up awl the wheet or awl the korn, and kepe it till fokes are willin' to pay 'em fur it a grate deel mor'n its wuth rathur than starv, the poor people pelt 'em with kusses; and when the poor people in thare turn kumbine fur the

purpus of gittin' the hole kontrole of thare labur, the rich kry out agenst 'em az tho thay had no rite to kontrole whot's thare own, howsumever the rich are thare-selves kumbining into all sorts of kumpany's.

Yes, munnypoly iz mizurable meen in uther fokes and thare relashuns. My nabor, Amasy Brown, jist biled over with rath the uther nite at what he kalled the pizun meeness of those whom hiz nuzepapur, the *Summurtown Kronikul*, sed were tryin' to munnypolylyze kwinine, so that its likely to kost him three times az much to git kured of "the shakes" az it wood if he had had 'em last year. He sed men who wood try to munnypolylyze medison had soles so smawl that a thouzan of 'em kood stand on the tip end of hiz unkul's litin' rod, and not krowd wun annother neether. I luv peese, and I sed nuthin' 'bout hiz sellin' kole to hiz poor naburs last winter fur three dollars and twenty-five sents a tun mor'n it waz wuth, cauz the rodes ware blokt with snow so thay coodn't git it enny whare else; and I didn't let on 'bout the spekkulashuns of hiz unkul (whose virchuz he's alwaze settin' out and whose propurty he expects will tumbul to him) in kontraband goods, espeshully meddikul wares, durin' "the late onplesuntness."

But hatin' munnypolylyzm in uther fokes and thare relashuns will never drive it out of the wurd, no mor'n hatin' yure muther-in-law will make a quiet naborhood. We must make an end of it eech wun in hizself. Now don't tell me you havn't got it and never had it. You've got selfishness; and things whot's ekwul to the same thing iz ekwul to eech uther; and selfishness and munnypolylyzm are alike in this, *that thay both want to git the hole kontrole of things*, be it lands or houzes, or larnin', or orfises, or good vittals, or so on, or so forth, when we speke of men; and its the best chansen to eet and drink and do az we've a mind to when we speke of men and annimuls both. And, fellar sitizens, nuthin' will save us but gittin' the oppusit spirrit or prinsipul whot makes us live and labor fur the best good of awl, and whot makes us delite in so doin', whether we liv in a Kommunity or never see wun. In fakt, az Ralf Todd looks into the mattur, this spirrit or prinsipul iz the very essuns of Kommunitizism, wherever and whomsoever it akchuates.

Summurtown, Mass.

THE ONEIDA COMMUNITY AND ITS FOUNDER.

From the *Utica Herald*.

IT is thirty years since JOHN HUMPHREY NOYES, with a band of forty converts, driven out of New England, established the Oneida Community. The peculiar institution which has grown up and flourished on the fertile soil of Lennox is, in every essential respect, the work of this remarkable man. In its social, theological and industrial systems, the Oneida Community had its origin in the brain and the energy of JOHN HUMPHREY NOYES. He not only framed its creeds, but he alone has been authority in expounding them. His word has been the Community law and gospel. The absolute authority he has claimed and his fellow-Communists have conceded, the firm, practical, shrewd manner in which he has exercised this authority—these are the sole secrets of the success which has followed the Community ever since it took root upon New York soil in 1848. However much the doctrines of the Oneida Perfectionists may differ from those of the Mormons, their unity of purpose and development of resource are due to the same cause. In the one case, it is the personality of BRIGHAM YOUNG—uniting church and state—that has preserved from discord and disintegration. In the other case it is the personality of JOHN HUMPHREY NOYES, that has achieved the same end. He is the MOHAMMED, the prophet, the man-God, the fountain-head, the first and last resort.

Experiments of this peculiar character are not apt, as human nature runs, to long survive the death of their founder and leading spirit. A new epoch in the history of the Oneida Community may therefore be said to have begun when JOHN HUMPHREY NOYES resigned its "presidency" the other day, and was succeeded by his eldest son, THEODORE RICHARDS NOYES. The retiring president is not an old man, in the popular estimate of age. He was born in 1811; and at sixty-six, with a vigorous constitution and a noteworthy vitality and energy, he may be supposed to have still before him a long and active life. We must look to other causes than the fear of approaching death, to account for his resignation. In fact, if not in name, MR. NOYES will still be the autocrat of the Community. Meanwhile the dwellers there will become accustomed to the authority of his son. When death finally comes to the father, this authority will probably have had time to become as despotic and unquestioned as that of the founder has been, and the succession will thus be established without danger of collision or fear of disintegration. If OLIVER CROMWELL could have adopted the same policy in the Commonwealth of England; if he could have accustomed the people to the rule of his son while, he with

his great intellect and indomitable determination, was still the real ruler; and if he could have lived for several years after thus transferring the succession, the Commonwealth would not have fallen into the chaos that came quick upon his death, and another generation might have seen the STUARTS still fugitives from England. But after all, there was but one OLIVER CROMWELL; and the decay of the Commonwealth under any circumstances, was bound to begin with his death. For the Oneida Community there is but one JOHN HUMPHREY NOYES. It has reached the zenith of its prosperity under the impulse of his guiding mind and hand: its decay and disintegration will have begun when these are finally removed. It is the supremacy of the single intellect which makes such abnormal establishments possible. While human nature remains as it is, their healthy lives must be limited by the life of their ruling spirit. The Community itself has given a practical illustration of this truth. Its branch at Wallingford, Conn., has not been under the direct eye and influence of MR. NOYES, and it has not prospered as the parent, chiefly for that reason. The statement has recently been made that the Wallingford Community is regarded as a practical failure by those who are responsible for its existence.

It is announced that the elder NOYES will hereafter devote his attention to the editing of the AMERICAN SOCIALIST, a periodical which advocates those general principles of Communism and coöperation which are the material corner stones of the Oneida Community. While the Community itself admits no proselytes, and by this policy more than in any other way, avoids exciting the latent animosity of its neighbors, the SOCIALIST seeks a general circulation, and labors to make converts to the theories of its editor. But MR. NOYES is not so successful as an outside "reformer" as he is in the capacity of inside manager. He has written voluminously for forty years, publishing volumes, tracts, circulars, disputations, newspapers, in rapid succession. While he writes with a certain ease and smoothness, he is neither persuasive nor eloquent with his pen. His personal followers doubtless take a certain comfort in his prosy dissertations; but nowhere else have they exerted the slightest influence; while the occasional efforts of MR. NOYES to glorify and extenuate the filthy social practices which obtain among the Communists, have only increased the disgust which all feel who know aught either of the theory or method of those practices. Since the rise and fall of Fourierism in this country, no success has attended any of the numerous efforts made to propagate those theories of community life that were at the basis of his social philosophy. NOYES is fond of criticising Fourier: but he teaches nothing which is not a modification of Fourierism. The American public gives abundant signs that it is passing farther and farther beyond the influence of all the systems and phases of systems which are classed under the general head of Communism. Yet every issue of the SOCIALIST has something to say about the revival of Socialistic tendencies, the awakening of the public conscience, etc. The enthusiasm of the editor blinds his eyes to the fact that his labors become vainer and more vain, as each year passes over them. His writings furnish no key to the real secret of the Oneida Community's success. Its peculiar religious tenets, its still more peculiar social tenets, have nothing to do with that success. It has held together, it has accumulated broad acres and a large bank account, it has built fine buildings and commanded ready markets for its goods and manufactures, not because of its religion, nor its Communism, but in spite of them. Remove the shrewd and practical administration, the strict discipline, the perfect obedience which the founder has been able to command, and the whole institution is delivered over to the dry-rot. These can not always remain to it; and the thirty years of prosperity which the Community boasts are no evidence of permanency, are no vindication of the theories that that prosperity has kept alive. The history of the world is filled with the record of similar experiments. They have lasted some longer and some shorter than this one; but they have all served finally to enforce the same moral which the Oneida Community must enforce.

SEDITIONARY SOCIALIST TRACTS IN RUSSIA.

[From the Nineteenth Century.]

THESE are little books, for the most part, of thirty or forty pages each, in green or red wrappers, all professing to be published with the consent of the censorship, some of them served up in covers, and displaying title pages which really belong to quite innoxious publications in popular request. The book most often mentioned in the recent trial is the "Tale of Four Brothers." It will serve as a good specimen of its kind. There were once four brothers, it begins, who lived in a great forest, unconscious of the existence of other folks. But at last one day they chased a bear to the top of a mountain, from which they got their first view of the outer world, saw villages and homesteads, and men till the soil. So they determined to explore the new land which lay before them, and to make acquaintance with the ways of civilized men. The first man they met strongly recommended them to go back to their forest home, but they paid no attention to him. The next passer-by was a pilgrim, who sang, as he went, a doleful song, the burden of which was:

"I roamed all over Russia, groans the moujik and moans;
From hunger he moans, from hunger;
From cold he groans, from cold."

Hearing this, the brothers took counsel together and resolved to separate for a time and travel in different directions, and then to come together again and compare their accounts, so as to find out where men live most comfortably. One of them, Ivan, went northward. Coming to a village he was surprised to find the peasants hard at work beneath a blazing sun, while a landed proprietor was looking lazily on. Venturing on an expostulation, all that he gained was a flogging, whereby "he at length understood that laws mean this, that the rich man may bully the poor, and the poor man must put up with every thing and always hold his peace, and grovel, moreover, at the other's feet." A little later he was told by an old man, with whom he drank, all about the peasants; how they were serfs until they were freed by the Czar, and how arbiters were appointed from among the gentry, who gave only bad land to the peasants, and called in soldiers to shoot them if they complained. Musing on all this, Ivan went further. "Many villages and towns did he visit; every-where was life bitter to the peasant and the workman." At last he witnessed a case of such oppression on the part of a village elder that the peasants mutinied. The police came, and seized Ivan as a ringleader, and he was sent to Siberia. Meanwhile the second brother, Stepan, had gone south. There one day he found an official arbiter attempting to force some villagers to accept the worthless land he wished to allot to them as their share. As they refused to agree, the arbiter called in soldiers, who attacked the people. In the fight which ensued a young soldier killed his father. Horror-struck at the sight of the old man's blood, the soldier turned and slew the arbiter whose orders had brought about the parricidal deed. The other soldiers were then beaten off by the villagers, whom Stepan proceeded to harangue, saying that the soldiers ought to make common cause with the people, and all Russia ought to rise in simultaneous rebellion, and not go trusting to the Czar. "It seems to me a shame that so many millions of men should be able to do nothing else for themselves, but should go on trusting in some one else." But the peasants merely replied: "We'll hand you over to the authorities for such speeches." And at last they did so, and Stepan was sent to Siberia as a rebel. The third brother, Demian, had visited the cities of Eastern Russia, and there worked hard. But, however much he toiled, he never could do more than barely support existence. Money he could by no means acquire, for the employers of labor kept it all for themselves. One day he was present when some villagers refused to pay their taxes, saying they were too poor to do so. A priest was sent for, who urged them to obey the authorities, whereupon Demian argued the point with him, and the result was that he also was sent to Siberia. Thither also, about the same time was the fourth brother sent. He had been so delighted by the sight of a monastery, with its white walls, and green roofs, and gilded domes, rising amid trees on a cliff above a river, and so struck by the interior of its church, in which pilgrims knelt, and monks sang, and tapers burned, and incense smoked, that he asked leave to live in it as a servant, thinking it a kind of sacred paradise. But, to his horror, he found that the monks were dissolute hypocrites, and the abbot an impostor who used mechanical means to draw tears from the eyes of a "miraculous picture" and money from the pockets of the faithful. For attempting to reveal this and similar frauds, Luke was seized by the people, and sent like his three brothers to Siberia. On the road leading "from dear mother Russia to stepmother Siberia," the four brothers met again. Comparing their experiences, they came to the conclusion that nowhere was there to be found a place in which the poor live happily. But the time would come, they all agreed, when the people would rise in revolt, and their oppressors would be overthrown, and the poor man would be able to live at his ease. Thereupon they all four made good their escape. And from that time forth (thus ends the story) they have been traversing Russia, ever rousing the peasants, inviting them to the bloody feast. They wander North, South, East, and West. Nobody knows them, no eye sees them, but all can hear their loud sounding voice. And at the sound of that voice the peasant takes courage, lifts up his downcast head, feels his blood spring like a fountain within him, and is ready to stand up for his freedom from taxes. And when they have enlightened all the peasantry, Mother Russia will resound with a mighty music, and will roll like the blue sea, and with mighty billows will she drown all her evil foes. This story may be taken as the best specimen of the literature by means of which the Russian Socialists hope to prepare the nation for insurrection.

STAMMERING.

EDITOR OF THE AMERICAN SOCIALIST:—The ingenuous confession of a stammerer in the correspondence of your last number, reminds me of a similar confession which appeared in the *Perfectionist* (the periodical of the Putney Association) many years ago. The article containing it does not bear exactly on Commu-

nism, but you have given space occasionally to Spiritualistic stories, and this may be thought suitable for that column. The man who wrote it has been a member of the Oneida Community from the beginning, but is not known among us as having any impediment in his speech, and as to his health he has always been one of our hardest workers.

FAITH EXPERIENCE.

From the *Perfectionist*, Feb. 22, 1845.

I have been much edified in reading the personal accounts which have appeared in the *Perfectionist* from time to time during the last year showing the power of faith in Christ to save from sickness. The testimony of each successive witness has made my heart throb with gladness, and to reciprocate the benefit I have received and honor my Savior, I am constrained to add my own testimony to the unchangeable goodness of Jesus Christ in restoring health to all those who place confidence in him to that end.

I will introduce my experience on this subject by stating that from my eleventh to my seventeenth year, I was so afflicted with *stuttering*, that I considered it almost as great an evil as could befall me. I was a stammerer of the worst kind. When I attended school, it was a mortifying task to attempt reading and reciting my lesson with the other scholars, and I was frequently forced to omit reading altogether. For weeks at a time I could not answer or ask a question without stammering dreadfully on every word, and then perhaps would finally have to *sing* it, if I uttered any thing. Indeed my nearest friends would sometimes manifest their impatience of hearing me by saying, "Do *s-i-n-g* it." Hardly one of my playmates could help laughing at me, and some of them mimicked me. It was distressing to be addressed by a stranger, when I could not even say *boo* to him; and especially so in the presence of friends, who I felt were oftentimes ashamed of me, which very much added to my grief. But this calamity was not without its benefits. I was *compelled* to keep my mouth shut on many occasions, when it was not absolutely necessary for me to speak, until it became quite a habit with me to think twice before I spoke. As I could not talk, I spent more time in observation and reflection than I otherwise should have done—one consequence of which was the conviction that the friendship and honors of the world were of little value to me, and were the ruin of those who coveted them; and that I must look for *real* and abiding friends from other sources.

Feeling unprepared to die, the anxiety attending the fear of death preyed upon my already slender constitution till it was a fruitful means of generating in me serious disease, which in turn increased my anxiety; so that between this reciprocal action I was actually "*hastening to the tomb*." The shame of having my condition known, however, induced me to suffer in silence; and by carefulness I managed to get along a good deal like other folks, though I sometimes heard it remarked that I was "*short-lived*."

For a year after I professed religion I was troubled with doubts about my acceptance with God; and the consequent fear of death still kept me in bondage to disease; till at last a crisis in my experience gave me such a view of the goodness of God as forever dismissed my fears, and I felt perfectly safe in committing myself to his disposal, whether for life or for death. My will responded to the will of God, whatever his will might be; and from this time onward I realized that I was enveloped with the spirit of health. My general health has since been renewed year by year; and now my constitution can endure hardness as a good soldier. God has enabled me to overcome disease "by the blood of the Lamb and the word of my testimony;" and I am conscious that whatever should destroy my faith in God would also procure the return of my former imbecility.

For three years after the crisis above-mentioned I was afflicted with hernia of the most serious and depressing kind. My vocation was unfavorable to my infirmity, and I was tempted to resort to some popular remedy, but did not. I remembered how Paul was stoned and left for dead, but yet arose and went about his business. I considered that through Christ strengthening me, I could do any thing that was necessary for me to do; and accordingly, when mere human wisdom would have dictated loudest to keep still, I have undertaken hard work with a strength of will that soon contracted my relaxed muscles; and at this date my rupture appears to be permanently healed.

The spirit of stuttering has also been superseded and overcome by the spirit of faith and patience. Like other evil spirits, it attacks me from without. And even now, sometimes when I am entirely alone, I feel such a concentrated baptism of that spirit upon me, that it almost draws my mouth into a pucker, though I have no one to converse with. But I find a remedy in "quietness and confidence;" and in a few moments the oppressive influence passes off.

Thus my curses have been turned into blessings. Necessity has compelled me to look to God as to one that careth for me; and "He hath forgiven all mine iniquities, and *healed all my diseases*. He hath redeemed my life from destruction, and crowned me with loving-kindness and tender mercies. SURELY his salvation is nigh them that fear him."

S. R. L.

BOOK REVIEW.

THE LAUREL BUSH. An Old-Fashioned Love Story. By the author of "John Halifax, Gentleman," etc. 1 vol., pp. 197. New York, Harper & Brothers.

MRS. CRAIK'S position among authors is too well assured to need comment. There is much that is beautiful in her teaching. One can not help seeing that she is a high-minded woman of a deep and pure nature, and that she has had experience in some forms of self-sacrifice to enable her to describe it with such pathos.

The story of "The Laurel Bush" is a very simple one, with few incidents and no startling sensations; it is a heart-study put into concrete form. The scene opens in the old Scotch city of St. Andrews, and the prominent figures are Mr. Robert Roy and Miss Fortune Williams—tutor and governess in an English family. The two are much alike—more so than in usual cases of attraction: both are proud, sensitive, intense, reticent and unchangeable. In describing Miss Williams the author expresses the following worthy sentiment: "She was not a creature likely to die for love or to do wrong for love, which some people think the only test of love's strength, instead of being its utmost weakness." Mr. Roy, about to sail for India, writes an important letter to Miss Williams, which, owing to the pranks of one of the boys, she never receives. He waits a week for an answer and then takes his departure. For seventeen years they agonize alone, never hearing a word of each other; but at last he drifts to where she is, the mystery is explained, and they try to make up for lost time.

One interesting feature in this book is the frank way in which the author shows the man of forty-seven and the woman of forty-two to be very much the same at heart as at twenty-five and thirty. It is a great mistake to suppose that a person's power of loving grows less with years. The fever of passion cools, but love intensifies. The man who falls in love at forty may not commit so many extravagancies as in his youth, but he will show an abiding tenderness which will give a woman a sense of something to lean upon as infallible as human nature can offer.

It is a pity that a writer who teaches so much that is sensible should not go deeper and teach a truer philosophy of life. She still clings to the theory that one man and one woman are of all the universe adapted to each other, and therefore can love but one and love but once. Beautiful as that theory may be, it is practically untrue and nearly everybody knows it. There is no faculty we have which possesses such perennial, self-renewing power as that of loving. It may be a severe jolt to the sentimentalist to assert that the heart which has loved and lost can love again with equal intensity, but such is the fact, and it is high time that the novelists were more true to human nature in this regard. The heroine of "The Laurel Bush" was capable of being stirred to her deepest depths by other men if she had not fixed her heart in unjustifiable idolatry upon this one. The author's object is to show us what a beautiful thing exclusive affection is; but her story really shows what a deplorable thing it is for men and women to get so bewitched with each other as to make their lives miserable. These two might as well have become Shakers, for one can not avoid the practical reflection that at forty-two Miss Williams was quite unlikely to have any children. It was very romantic, of course, for them to waste their lives for each other as they did; but sometime such romance as that will be looked upon as greater folly than the old-fashioned notion of "taking the veil." If Mr. Roy and Miss Williams had done what they did for eternal life, and, remembering Christ's words, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he can not be my disciple," had solemnly renounced each other, saying, "It is the Bible price—we can give no less," then would their life of self-denial have been worthy our acclamation; but as it is, we can only consider their course a stupid self-delusion carried out in a spirit of obstinacy and self-righteousness.

COLERIDGE was descanting in the presence of Charles Lamb upon the repulsive appearance of the oyster. "It isn't handsome, Coleridge," said Lamb, "but it has the advantage of you in one thing." "What is that?" queried Coleridge, who, as everybody knows was an exhaustless talker. "It knows when to shut its mouth," was the reply.

REPARTEE.—"Please accept a lock of my hair," said a bachelor to a widow, handing her a large curl. "Sir," she replied, "you had better give the whole wig." "Madam," he responded, "you are very biting indeed, considering that your teeth are porcelain."

RECEIVED.

EIGHTH ANNUAL REPORT of the Massachusetts Bureau of Statistics of Labor. Public Document No. 31, for 1877. Boston: Albert J. Wright, State Printer, 79 Milk-st.

TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. Organ of the National General Ticket Agents' Association. Price 50 cents per copy; \$4.00 per year. Philadelphia: National Railway Publication Co.

THE WONDERS OF PRAYER. A remarkable record of well authenticated answers to prayer. By Henry T. Williams. 1 vol., cloth, pp. 408. Price, \$1.50. New York: Henry T. Williams, 46, Beekman-st.

DE LA GUERRE D'ORIENT. Par Jules Leroux. Price, 15 cents. Published by the Author at Corning, Adams Co., Iowa (Icaria).

ITEMS OF NEWS.

HOME.

Uncle Sam wants a little ship.

South Carolina has almost repudiated after all.

The *Graphic* prints letters on love and marriage.

Our foreign trade is considerably larger than it was in 1875-76.

Potato-bugs and other field sports have begun with great liveliness.

The largest distillery in Brooklyn has been seized for illicit distillation.

Secretary Sherman has paid off \$6,981,274.83 of the public debt in a single month.

The Bank of Commerce has reduced its capital from \$10,000,000 to \$5,000,000.

The Synagogue of Shearith Israel in New York city was founded some time before 1684.

The old Harper Brothers set a splendid example of family coöperation. Go and do it yourself.

John A. Kasson, of Iowa, is our new Minister to Spain. He used to be a lawyer in Vermont.

The United States and Canada most always have some bone to pick out of their fish-question.

The Star of the West left New York on Saturday, June 2d, with over 200 emigrants for Sydney, New South Wales.

The Rev. Mr. McCarthy wants to know how you are going to keep a dog from wagging his tail when he is happy.

The seventeen-year locusts have appeared at the Wallingford Community, Wallingford, Conn. Their last call was in 1860.

Southern California which used to be so green with wheat is now a dust-heap, and fetid with the odors of dead flocks and herds.

Amos Bronson Alcott says in his new book called "Table Talk": "It takes more than man to treat man justly and graciously."

The Third Avenue street-railway company have asked permission to transport their 30,000,000 of passengers a year by steam-power.

New York has 7,000 lunatics: and her asylums will accommodate only a-half of them. This is not the time to go crazy, you see.

Mr. Dodge, of the Department of Agriculture, estimates that in the last twelve months the country has lost \$20,000,000 from diseases in swine.

The Elders of the New York Produce Exchange say that they have not been called on to discipline any member during the year. Perhaps they have a flax discipline.

Philadelphia is going to have a complete line of wharf-railroad. It will make every dock a railway terminus for the prompt transfer of freight to all parts of the world.

Sitting Bull has but very little time to repose on his haunches. There is a report that he has been defeated on the Rose-bud, a stream emptying into the Yellowstone.

The Sheboyganders are very much elated over the idea that they have found the bones of Father Marquette, at a place called Point St. Ignace where he built a chapel in 1671.

Don't you like to see a woman with a real Majolica head—the colors all laid on with a brush and scumbled, and then sort o' baked-in under the clear white enamel, just like a painted dinner-plate?

I am amazed at the President's ability to settle things when I think how much time it has taken me to find out the difference between a man with an idiosyncrasy and one with an idiot ink-crazy.

Pennsylvania has had a society of Thugs called Molly Maguires. It "goes right to the spot" to know that she is able to hang fifteen or twenty of them and dispense with that society altogether.

Mr. Garnfield said last year that there were 102,000 officers in the Civil Service of the United States. Mr. Hayes proposes to have those fellows stick to their quill-driving and give up the idea of engineering our elections.

The Creeks and Cherokees and Choctaws were made to quit the war-path some years ago and take a road to the school-house and academy. Their educational system is reported as in a very encouraging condition. And how still they are.

There is only one question in Southern politics now, and that is how to keep atop of the negro. When that is settled then the white folks can form themselves into a debating society, and proceed to discuss the question of banks, revenues and internal improvement.

Fletcher Harper, the last of the four original Harper Brothers, is dead. A great publisher is a man who understands the public and holds our authors down to common sense, while he can appreciate their divine phrenzy. Mr. Harper is thought to have performed his work in a very pleasing manner. He originated *Harper's Monthly* and all the other periodicals of his house.

The investigations of the Commissioners on the New York Custom House have not been without good results. The complaints in regard to that institution seem to have been well founded; and we may indulge the hope that some of the occasions of offense will be removed. In compliance with the report of the Commission the Secretary of the Treasury has ordered the Collector of New York to make a reduction of 20 per cent. in his force and keep the rest at work from 9 A. M. to 4 P. M. The reduction must be completed by the 30th of June. The men retained in office

shall in important cases be made to pass a strict examination. Not more than one person from the same family shall be kept in place. The employees shall not take part in, nor be called on to defray the expenses of conducting elections. The taking of bribes and gratuities, insolence in office, drunkenness and general misconduct shall be considered just grounds for dismissal from the Service. That is the kind of broom they are going to have, if they can find a girl stout enough to use it.

FOREIGN.

General Grant arrived in Liverpool on the 27th of May.

Iron-clads and commodores are no better than a lot of torpid O's.

Three more Chinese ports have been lately opened to the foreign trade.

That old man in Rome says, "I am going to see Vatican do for the Catholics in Poland."

Gladstone got 30,000 people together in Birmingham to hear him talk against helping the Turks.

Charles Nordhoff's "American Communists" has been translated into Russian and published at St. Petersburg.

Great Britain exported nearly 500,000 barrels of beer last year. More of it went to India than to any other place.

The Turk has put his arms around Sofia. She is a town in the Balkans on the road from Widdin to Constantinople.

The Russians along the Black Sea are reported as living in a constant scare lest the Turkish gun-boats shall come upon them.

John Lathrop Motley, the historian, died at the residence of his son-in-law, in Dorsetshire, England, on Tuesday, the 29th ult.

Tidal waves of great power and violence are reported from the Sandwich Islands and from the west coast of South America.

The Egyptian quota to the Turkish army is called a contingent—there does seem to be a good many contingencies attending it.

The Sherif of Mecca has placed the treasure of the Holy Shrine at the disposal of the Sultan; \$50,000,000 contributed by the pilgrims.

More trouble from that bad Tooth of St. James Church, Hatcham, London. We don't know of any church that has a worse jaw than that has.

General Grant has tackled the English dinner question with all his dogged resolution. He is going to dine it out on that line if it takes all summer.

The Government contractors in Quebec can get men to work for less than 60 cents a day. They began at 40 cents, but the men struck for higher wages.

The French Republicans have accepted M. Thiers for their leader, that tough little Frenchman of eighty who still shaves his own face and digests all he eats.

Spain says she never had her relations to the United States so nicely adjusted as they are now. Thinks they two have the best extradition treaty in the world.

Mohammed Pasha is Damad at those turbulent Softas. He proposes to send them into the field and have them do something besides spouting in Constantinople.

The French Government has gone to muzzling the press. The Republicans are very mad. It remains to be seen whether they will have to swallow their own anger.

Olive Logan says the peril of wearing foreign-made clothes in London is not quite so great as it used to be. You can pass without disrespectful remark, if not without observation.

General Grant has found that he can aim a speech as well as a big gun. His speech in Manchester was a success. It was two inches and a-half long, and hit the people right between wind and water.

The United States Consul at Odessa says that the Americans ought to send a great many agricultural implements to that part of Russia. Make them good and stout and adapt them to the whims of the country and they will be sure to sell.

Jerome B. Stillson, the correspondent of the *New York Herald* in Salt Lake City, reports that two attempts have been made to assassinate him there. Why didn't he let the Mormons alone then? Their craze would not have troubled him if he had staid in New York and collected money for the Pope, say.

After being told that his government of the United States was a kind of horse-shed administration, smelling pretty strongly of tobacco smoke and harness leather, it must be a great comfort to Ex-President Grant to have all that forgotten, and then be received in England for the hero and general that he is. It certainly is a joy and pleasure to us Americans. He has already dined with the Duke of Wellington, and has a long list of such invitations on his card.

With the exception of some bombarding along the Danube, warlike operations in that region seem to have come to a stand-still. The Russian movements in Europe appear like a piece of diplomacy, in which the Russians are victors. Roumania has been enabled to declare her independence; Servia is on the verge of war, and only waiting for the Russians to come near enough to make it safe for her to set up for herself; Montenegro is in arms, and Greece is taking the occasion to arm herself and make demands on the Porte for improvements in the condition of the Christians in Epirus and Thessaly. The whole affair looks as if the Russians had halted to let the diplomatists exchange notes. On the other hand, we hear that the Russians have been delayed by high water and by some defects in their department of supplies.

When General Grant touched at Queenstown the kind-hearted people of that city flocked to his vessel, and wanted him to roll up his trousers and put a clay pipe in his hat-band, and then have a drop of their old Irish drink. He thanked them and said he couldn't stop—said he was sorry that he wasn't born in Ireland and hadn't kissed the Blarney stone when he was young. He always felt that he lacked early advantages. When the steamer cast loose again the General turned away sadly, saying to himself, "Too late! too late!" and producing a friction match, which he scratched on the sole of his left boot, he held it in the hollow of both hands till it was well aflame, and then applied it to the end of his cigar and proceeded to puff up the Irish sea till he got to Liverpool.

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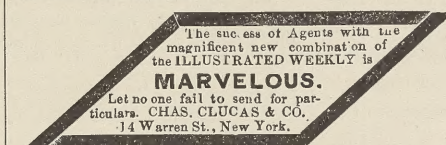
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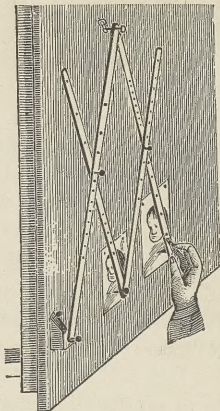
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